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Thesis

THE ETHICAL AND PHILOSOPHICAL TRAINING OF PUBLIC SCHOOL TEACHERS SINCE 1870 AS INDICATED FROM THE STUDY OF FIFTEEN OUTSTANDING NORMAL SCHOOLS, COLLEGES AND UNIVERSITIES.

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THE ETHICAL AND PHILOSOPHICAL TRAINING OF PUBLIC SCHOOL TEACHERS SINCE 1870 AS INDICATED FROM THE STUDY OF FIFTEEN OUTSTANDING NORMAL SCHOOLS, COLLEGES AND UNIVERSITIES OF THAT PERIOD.

Chapter I

Character Education in the Public Schools. Here and there over the country, Boards of Education are trying out various plans to provide the stimulus for moral living among its students. In Charleston, West Virginia where the writer lived for five years, a course in Bible was offered as an elective with credit granted toward graduation. It was taught in the High School by a competent instructor of the faculty. The same was being developed for the Junior High Schools of the city. Several states require that the Bible be read each morning, outlining the portions which contain materials common to all religious faiths. Since the publication of President Hutchins' Code of Morals in 1917, it has been used as the basis for several Character Development outlines. Chiefly among these is the course in use here in Boston called "Citizenship Through Character Development." Each of the ten elements of the Code are presented month by month as follows:

September.--Health.
October.----Self-Control.
November.---Self-Reliance.
December.---Reliability.
January.----Clean Play.
February.---Duty.
March.------Good Workmanship.
April.------Team Work.
May.--------Kindness and Obedience.
June.-------Loyalty.

A 48-page manual is issued for each month containing detailed suggestions for teaching the idea of that month. The December bulletin on Reliability covers the following items:

Analysis of reliability.
Projects and lessons on reliability.
Great givers.
The use of dramatization.
Pastime activities.
Art's contribution.
Character building through music.
Poetry.
Memory gems.
Stories.

The chief emphasis throughout the manual is upon giving in all its ram - ifications. The whole treatment is essentially ethical and philosophical.

Philosophy is an attempt to think about human experience as a whole-- to reach a synoptic view of the universe. Ethics is the science of ideal human character. Any effort, therefore, to treat with any or all of the elements which make up character or ideal citizenship, whichever we call it, falls into the realm of philosophy or ethics. Morality or its converse is the result of an attitude toward life. This attitude toward life may more properly be called a philosophy of life whether we know what philosophy is in its broadest sense or not. It is certainly necessary that our youth be taught the proper attitude toward life and all that goes to make up its complex.

We are living in a day of specialization. In the schools of today the teacher of arithmetic must have made special preparation in that subject. The same holds true for every other special field of study. Each teacher must specialize in the subject which he or she expects to teach. We must admit that one's philosophy of life or attitude toward life is of

equal importance, at least, to the individual and to society than the knowledge of any special branch of school curricula. It would seem, then, that the principle of training is as fundamental for ethical instruction as it is for any of the special branches. The question now arises, "Are the teachers in the public schools sufficiently trained in philosophy and formal ethics to enable them to teach such subjects to our young people?" It is to the answer of this question that this paper is directed.

CHAPTER II

METHOD OF APPROACH

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In order to determine just what training our public school teachers have had in Philosophy and Ethics, it is necessary to turn to those institutions that have had to do with the training of our teachers--the State Normal Schools and the Departments of Education in connection with the State Universities.

I. Materials Regarding Teacher Training Curricula. Comparatively few studies have been made regarding the course of study in the Normal Schools of our country. A rather complete survey was made for the State of Missouri by the Carnegie Foundation for the Advancement of Teaching in 1920. A Doctor's dissertation from Columbia University by Alfred Lawrence Hall-Quest in 1920 gave the writer a little information. Several other books relating to the field of Teacher Training Curricula were read but little was said about the particular field which it is the writer's purpose to study. Several classes in Teacher's College, Columbia University have made studies of particular subjects in the recent college catalogues but no report was secured in regard to philosophy and ethics.

II. Normal School, College, and University Catalogues. We can find out best what teachers have studied by going to the original source of the teacher's knowledge. A careful study of the curriculum of the teacher training schools will give us the desired information. With the assistance of a former city superintendent of schools, a list of the most outstanding and influential Normal Schools, Colleges, and Universities was made. It was found that about fifteen had taken the lead in the development of the

teacher training movement. While over 25% of the public school teachers serve for only a few years and are thus rather recent graduates of the schools of higher learning, there are many who remain in the public service all of their life and whose period of scholastic training is in the distant past. It was thought best to begin the study of the training school curricula in 1870 and to cover the same in five year samplings. This complicated the problem of securing the materials but by the use of the state, City and Harvard Libraries the study is practically complete. The schools chosen for study are:-

1. Bridgewater Normal School, Bridgewater, Mass.
2. Colorado State Normal School, Greeley, Colo.
3. Columbia University and Teacher's College.
4. Cornell University.
5. Harvard University.
6. Indiana State Normal School, Terre Haute, Ind.
7. Ohio State University.
8. Peabody College for Teachers, Nashville, Tenn.
9. Pennsylvania State College.
10. University of California.
11. University of Chicago.
12. University of Iowa.
13. University of Michigan.
14. University of Pennsylvania.
15. University of Wisconsin.

In each case, the study was made in the departments of liberal arts until the formation of a department of education. The results would be practically the same since all the courses in the Universities are open to members of each department. The advent of a separate department of education would only influence the requirements for the degree rather than the courses offered. As we shall see later, the departments of education had very little to do with courses in philosophy and ethics.

III. Annual Proceedings of the National Education Association. In the meetings of the National Education Association we are apt to find the

voice of the critic and the prophet speaking out against that which has gone before and outlining what should come ahead. There are two departments which concern themselves with our problem, the Department of Higher Learning and the Department of Normal Schools recently changed to the Department of Teacher's Colleges. While much was said from year to year regarding courses of study it was disappointing to find that the leaders themselves did not have a very sound philosophy of education underlying their conception of the place and function of the Normal School in Public Education.

CHAPTER III

THE PLACE OF PHILOSOPHY AND ETHICS IN THE TRAINING CURRICULA OF OUR PUBLIC SCHOOL TEACHERS SINCE 1870

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The teachers of our public school system are what the curricula of their training schools has made them. The teachers over the country must vary a great deal because the teacher training schools are almost as varied as there are schools. It is now our purpose to investigate those schools and find just what our teachers have had in way of preparation.

I. Recent Studies on the Teacher Training Curricula. Comparatively few studies have been made regarding the courses of study offered in the Normal Schools and Departments of Education of other institutions. The Carnegie Foundation for the Advancement of Teaching made a survey of the Normal Schools of Missouri upon the request of the Governor of the State. That report was issued in 1920. Not a single course on philosophy or formal ethics was even offered in those teacher training schools. There was not even a course in the Philosophy of Education given as such, although every school had at least one course in the History of Education.

In 1917,W.H.Allen and C.G.Pease made a survey of the tax-supported Normal Schools in the state of Wisconsin showing exactly the same results. No courses in Philosophy or formal ethics were offered let alone required. In these two studies, the major subjects were indicated to be those which the teachers were later to teach rather than any which might be of some cultural value to the individual.

In 1903,G.W.A.Luckey wrote his book on,"The Professional Training of Secondary Teachers in the United States." For the material in Chapter VI

on "Pedagogical Instruction", he asked the following question of fifty of the leading educators of his day,"In the above minimum professional requirements (15 to 25 hours), what do you consider to be the essential subjects?" The percentage of answers regarding the subjects are as follows:[1]

History of Education.....90%
Educational Psychology.....66%
Philosophy of Education.....24%
Ethics.....18%
Logic.....12%
Educational Ideals..... 8%

It would seem that only nine of the fifty educators believed that there was any value for the teacher in the study of ethics, either from the viewpoint of personal enrichment or from teaching.

A study of the courses of study of ninety-six Normal Schools, Colleges, and Universities was made in 1920 by Alfred Lawrence Hall-Quest of Teachers College, Columbia University.[2] He discovered that 47% of the courses offered that year were planned to meet the needs of teachers in special subjects. The balance of the courses consisted in psychology, general and educational, and various phases of educational study and practice. Neither philosophy nor ethics are included in the list of professional subjects as given by the schools questioned. The accompanying table indicates the relationship of such courses to several other types of study that receive major time and interest in the training schools.

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1. G.W.A.Luckey: The Professional Training of Secondary Teachers in the United Staes; Chapter VI.
2. Alfred Lawrence Hall-quest: Professional Secondary Education in Teacher's Colleges; pages 40-98.

Mean number of courses and mean number of hours given in Teacher's Colleges.

Course	Rank	No. of Courses	No. of Hours.
Educational Psychology	1	30.5	1,293.2
Philosophy, Ethics, and Logic	16	1.0	76.3
In Colleges and Universities			
Science	1	79.2	3,120.48
Education and Psych	3	56.1	2,210.34
Philosophy, Ethics, and Logic	12	14.7	579.18

It is rather obvious that philosophy, ethics and logic are not rated as strong or popular courses in the Colleges and Universities any more than they are in the Normal Schools or Teacher's Colleges. When we consider the much larger number of courses which must be offered in the average University covering from five to ten departments of specialization, we can see that courses in philosophy and ethics do occupy a much larger space in the curriculum than in that of the teacher training school. The mean number of courses offered in the Teacher's College was but one while in the other schools there were 14.7. This study would indicate that those institutions having to do especially with the training of teachers for the public schools of our land are not offering courses in formal ethics or philosophy for either personal enrichment or as a subject to be taught later in the schools.

II. Attitude of the Educational Leaders regarding the Teacher Training Curricula as Expressed in the Meetings of the National Education Association. The papers and annual proceedings of the National Education Association meetings were studied from 1870 to 1927. References to teacher

training courses were to be found in the Department of Higher Education and in the Department of Normal Schools. It is interesting to note that in the early years of the Normal School development there was great emphasis placed upon the teachers responsibility for the moral training of her pupils. In 1873, Dr.Richard Edwards of Illinois spoke before the convention on the subject,"The Duties and Dangers of Normal School". He states very emphatically that one of the duties of the Normal School is to form the characters of its pupils, not only for the sake of the individual but also for the sake of the pupils whom the student is later to teach. The Normal School or Teacher's College must assist each embryo teacher to develop a definite philosophy of life.

Professor John Ogden of the Ohio Central Normal School presented the subject, "What Constitutes a Consistent Course of Study for Normal Schools?" in 1874. He had sent a questionairre to all of the Normal Schools of the country asking the question,"What constitutes your professional courses?" Twenty seven schools responded as follows:

Psychology-4 weeks 2
History of Education-7 weeks 3
Philosophy of Education-39 weeks 12
Moral Instruction-.....4

This brief study indicates the very elementary type of curricula which prevailed in the early years of the Normal School movement. Each school worked more or less by itself,built around the personality and whims of the leading teacher very much as the medeival Universities were developed. Even in the early part of the Twentieth Century we find the same difference of opinions as to the courses which should make up the teachers' training.

In 1874, Larkin Dunton, Principal of the Boston Normal School spoke to the Normal School Department on, "What Must be the Specific Work of the Normal Schools to Entitle Them to be Called Professional." This gives us a hint at the developing antipathy between the Normal Schools and the Colleges and Universities of the country. The older established Colleges resented this young upstart who dared to come in upon the educational field for the purpose of training those who were to become the teachers in the schools. This resentment was not too unjust for the chief work of the College and University graduates had been either the Christian ministry or teaching since the highly developed professional schools had not yet come into being. Mr. Dunton gave a list of nine subjects which must be given in the Normal School if its work is to be considered as of a professional nature. These are: history of education, psychology, ethics or moral science, principles of education, methods of instruction, school economy or management, language, drawing, and physiology or hygiene. In regard to ethics or moral science, he says, "This science of the moral law is to be studied mainly with reference to the developing and strengthening of the moral nature of children."[1] Even while this message was being read by the leaders of educational thought in the country, the courses in ethics and philosophy offered and required were being decreased, as we shall see later.

Professor John Ogden spoke again in 1876, this time upon the subject, "A Professional Course of Study for Normal Schools." After emphasizing the importance of each student studying the particular branches of

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1. The Addresses and Proceedings of the National Education Association, 1874; Paper: by Larkin Dunton;

knowledge which were later to be taught in the schools,he adds,"These studies and exercises should be accompanied by a similar course in psychology or mental and moral science,including the nature,growth,and development of the faculties,both of the mind and body,commencing with early infancy,and following the steps or stages of growth through all the periods of human experience."[1] He is here referring especially to the study of the rather new subject of psychology. Up to this time, the study of the mind and faculties of man was named mental or moral science in the catalogues. The term psychology was not used extensively until about 1900,and even then the courses were offered in the department of philosophy.The courses in moral science seem to be a study primarily of logic and argumentation. Throughout these years,however,there was a continued emphasis upon the personal,moral character of the teacher as an active agent in developing the character of the pupils in the classroom.

The highest peak of the papers read before the Normal School section cames in 1885 when President Edward E.Sherb of the State Normal School of Louisiana spoke upon,"The Function of the Normal School in our Educational System." His thesis consists of four main points:

"1.The sublimest work of humanity is the man of nature.....

2. Every department of knowledge has been,or it is at present, made the subject of a searching process of analysis.....

3. Life is motion,either in the direction of improvement,or backward to decay.....

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1. The Addresses and Proceedings of the National Education Association, 1876;page 205.

4. If there is to be a permanent improvement in the educational system, it must be effected in a manner similar to that which has inaugurated progress in every other field of knowledge and art."
In approaching his conclusions,he continues,"Experience without philosophy cannot achieve satisfactory results. Only,if there is no philosophy of education,and if it is impossible to found a rational pedagogy upon philosophic truths,then the results collected by an awkward system of experimenting,however unsatisfactory,are nevertheless the most favorable returns we can look forward to ..... In order to recognize a higher object of education,consisting of delegating true worth to the individual,in perfecting the mind in molding thr character,a philosophical study of the principles of ethics and sociology had of necessity to precede..... Hence the absurdity of all attempts to mold the character according to the highest ideas of morality,without careful investigation of the principles of ethics;and therefore,too,the hopelessness of all labors to influence the development of the mind while disregarding the laws of psychology. It is to this conclusion,then,that we are forced;the science and the art of teaching are founded upon principles of ethics and psychology."[1] This emphasis upon education as a means for the formation of character is soon to be relegated to the past by the rapidly, gaining stress upon knowledge,due to the rapid multiplication of fields of learning. The world of things and persons has become so vast that none of us can ever hope to have all knowledge so we must specialize and take up our own little groove of interest: Evidently the other leaders did not

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1. The Addresses and Proceedings of the National Education Association; 1885;page 238.

have as clear a philosophy of education underlying their work, for while there came a rapid increase in the number of courses offered in psychology, the courses in philosophy almost became nil.

A committee of seven made their report in 1887 on, "Requisites for Admission to College, and for College Degree." They defined a term to be thirteen weeks of study with fifteen recitations each week and three subjects meeting five times a week. Their requirements follow.[1]

For Bachelor of Arts Degree.

1. Language and literature.....17 terms.
2. Mathematics..... 5 terms.
3. Natural science..... 6 terms.
4. Philosophy..... 4 terms.
   - Psychology.....1 term.
   - Ethics.....1 term
   - Logic.....1 term
   - Christian Evidences.....1 term.
5. History and Political Science..... 4 terms.

For the Bachelor of Philosophy degree, three hours was taken from group 1. and added unto philosophy, enlarging psychology to two terms and adding one term each of history of philosophy and criticism. For the Bachelor of Science degree the philosophical requirement was the same as for the A.B. degree. At this time, we find that all but two of the schools studied required at least one course in some phase of philosophy and some of them two or more. It is surprising, however, to note that the required work in philosophy was soon to become nil, some of the Normal Schools not even offering any course.

W.T.Harris of Concord, Massachusetts spoke in 1888 on, "Philosophy in Colleges and Universities" before the Department of Higher Education. He

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1.The Addresses and Proceedings of the National Education Association; 1887; see Report of Committee.

says in substance that the present tendency in higher education is to undervalue philosophy and its methods. He believes that philosophy is indispensable to any and all courses of higher instruction. Philosophy is the most practical of all subjects because it furnishes "the will power or the executive personality of the soul with the results of the intellect.[1] The object of all instruction is self-knowledge. There are two selves:the finite and the infinite,and,therefore,all instruction has for its object the consciousness of the relation of the finite self to the infinite self. The occasion of all human activity is some relation between the individual and the universe,and the ultimate ground of all action must,therefore,be moral. Higher education deals with relations and such relations are ethical. The doctrine of the ethical rests on the nature of the First Principle,and philosophy is the investigation of that principle. Therefore,it follows that philosophy should be the basis of Higher Education. It is true that the Colleges and Universities give a larger place to such courses than can the teacher training school,due, perhaps,to the Departments of Liberal Arts to found on the larger campi. Another reason is probably the strong believe in elective courses prevailing in this country so that the larger institutions must offer courses in almost every realm of knowledge. We shall see later that while the number of philosophical and ethical courses in the Normal Schools were decreasing those in the Colleges and Universities were being added to year by year. The emphasis upon these subjects in the above article does not pertain to the personal enrichment or teaching faculty of the students as much as it does to the necessity of a sound philosophy undergirding the whole

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1.The Addresses and Proceedings of the National Education Association; 1888;page 439.

educational system.

In 1889, a group given the name of the "Chicago Committee" made a report on "Methods of Instruction and Courses of Study in Normal Schools." The report merely gives a summary of the replies to a questionairre without any statement regarding the curriculum. In the discussion following the report,T.J.Gray of Minnesota said,"The work of the Committee revealed a great weakness in the Normal Schools in the lack of any true metaphysics underneath their work in psychology. With no substantial foundation in a correct philosophy,they are finding any rational development of the course in pedagogy impossible..... What is needed is a metaphysics based upon the Platonic Kantian system of thought."[1] Here again we find the plea for philosophy based upon the need for a strong foundation underlying education rather than as a basic need for the teacher in order to meet the needs of the pupils in the classroom.

James E.Russell,Dean of Teachers College,Columbia University spoke in 1901 on,"The Training of Teachers for Secondary Schools." He names four special qualifications for teachers:

1. General knowledge.
2. Professional knowledge.
3. Special knowledge of subjects taught.
4. Skill in teaching.

No reference was made to philosophy,ethics or even to the moral character of the teacher.[2]

Quite another viewpoint is to be found in the address of Homer H.Seerley, President of the Iowa State Normal School of Cedar Falls,Iowa when he

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1. The Addresses and Proceedings of the National Education Association; 1889;page 588.

2.The Addresses and Proceedings of the National Education Association; 1901;

spoke in 1902 on,"Defects in the Normal Schools Responsible for the Opposition and Criticism Urged Against Them in Many Parts of the United States." Rather than ignoring the place of philosophical courses in the training curriculum,he stands out against them. "The Normal Schools have made and still make too much of theory,dogma, and philosophy, and too little of the real,the practical,and the essential." He says that the common man calls present so-called pedagogy the merest bosh and nonsense. "It is substance,reality,and efficiency that are needed in this great age of progress..... It is common-sense and judgment that must be applied to all the problems of life in education,not abstruse thinking and disconnected philosophy,or useless theories."[1] Here we meet a man who would sacrifice an educational ideal in order to popularize the organization he is serving. For a time,that method might bring satisfactory results, but in the long run is spt to prove disasterous in that it would delay still longer the reaching of the ideal. When President Seerley claims that the Normal Schools are teaching too much philosophy,the facts do not seem to bear him out. Because philosophy is a rather vague thing to the man on the street,although they all have a very decided philosophy of life themselves,he takes for granted that if something is wrong with the schools and teachers,it is due to this thing about which he himself thinks he knows little. The fact is that very few philosophical courses are being offered in the Normal Schools nor were they offered just previous to the time of this paper. Of the fifteen schools studied,four were distinctly Normal Schools and in 1900-1901 only four courses were offered in

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1.The Addresses and Proceedings of the National Education Association; 1902;page 542.

philosophy in the four schools,three of which were in one school, and that school required but one course for graduation. The other eleven schools of higher learning offered 138 courses only nine of which were required for graduation from their department of education or Teacher's College.If the public had been criticizing the Normal Schools from the standpoint of the wasted time spent in studying philosophy,thepublic was wrong,and President Seerley's argument in upholding the criticism was also fallacious.

From this time on,a large part of the sessions of the Normal School section were spent in defending themselves from the evident attacks of the Colleges and Universities of the country. In their effort to defend their position, there naturally came a crystallization of the aims and purposes of the teacher training schools. The general reaction regarding the course of study was that all general cultural or personal enrichment subjects should be left out of the Normal School Curriculum and only those courses included which actually had to do with the process of teaching and subjects to be taught.

In 1908, Eliphalet Oram Lyte,Principal of the First Pennsylvania State Normal School ot Millersville attempts to answer the question,"What is an Ideal Course for a Normal School?" His outline is general, dealing only in principles,and suggesting but two types of courses: those branches of learning which are to be taught,and a few academic courses. There is no reference to either courses in philosophy or formal ethics. In the discussion following the paper,G.W.Nash,President of the State Normal School of Aberdeen,South Dakota presented an outline of a six-year teacher training curriculum. The History and Philosophy of Education was included in the 4th year for one semester,and a one semester course in formal ethics

was a prt of the 6th year. His suggestion was to give a three year certificate for three years of study,five for five years,and a life certificate for those who completed the full six year course. Ethics would only be studied then by those who were able to stay in school steadily for six years.

President W.A.Lewis of the Kansas Normal School of Hays City was a real prophet when he presented a very short paper in 1920 on,"Religious Education." It was the first and only reference to religious or moral education in all the meetings of the National Education Association since 1870.He says,"It is my strong conviction that the greatest development needed in our curriculum today is religious education through the grades, high school and college. We cannot hope to steady the world and sober the minds of our young men and women unless we can put into their lives the enriching influence of religion,and the sanity of judgment which comes from the reverential attitude toward life."[1] He does not go into detail as to the method he would follow or the courses he would have taught,but he is the first of the Normal School men to give utterance to the newer goal of moral and religious education. It is quite obvious that there is not a consensus of opinion regarding the courses which should be offered by the Teacher's College. All of the leaders,however,do agree that each "teacher-to-be" master those subjects which are to be taught. They would say,that if ethics is to become a part of the curriculum of the grammar or secondary grades,the teachers must thoroughly master the subject in the training work in the Teacher's College.

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1. The Addresses and Proceedings of the National Education Association; 1920;page 238.

III. Suggestions for Standardizing Teacher Training Curricula. Several efforts have been made to come to some generally accepted conclusions regarding what the course of study for the training of public school teachers should cover. We shall consider two of them,one of which deals largely in principles,while the other is a detailed study of a complete curricula,course by course,year by year.

In 1905,the Normal School section of the National Education Association appointed a committee of seventeeen members to bring in a report on,"The Professional Preparation of High School Teachers." The report was not made until July,1907 when it was published in monograph form.[1] This report is rather vague to those who were looking for definite suggestions as to the best courses to be built into the teacher training curricula. "The committee on the preparation of High School teachers recommend:

I. That the academic preparation include the following elements:

A. A detailed and specialized study of the subjects to be taught.

B. One or more subjects from a group including history,economics and sociology,which will give the teacher a proper outlook upon the social aspects of education.

C. A course in general psychology and at least one from a group of subjects including history of philosophy,logic,and ethics,which will give the teacher a proper outlook upon education as the development of the individual."The report goes on to stress the proper amount of practice teaching,etc,which is outside our field of interest. In speaking to the report,Stratton D.Brooks,Supterintendent of Schools of Boston said,"To read educational literature understandingly,so that the true may be sorted

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1.Report of the Committee of Seventeen on the Professional preparation of High School Teachers;National Education Association;July,1907.

from the false, demands a logical and philosophical training. The teacher not trained in this becomes a follower, quite unable to tell whether his leader is an educator or an imposter. The course of professional training must, therefore, include sound training in logic, philosophy, and ethics."[1] In hearty agreement with Mr. Brooks was Professor Hanus of the department of Education of Harvard University. He recommended that a course in philosophy be required for all teachers in their Senior year.[2]

The most comprehensive attempt to outline an ideal course of study for the training of teachers was made by the Carnegie Foundation for the Improvement of Teaching. In 1917, under the leadership of an unnamed leader in the educational field, a survey was made of every Normal School and Teacher's College in the country. A very careful study was made of the courses offered and required in the many departments of work, and from these, an ideal course was developed for each grade and for two, three, four and five years of study. No place was given for any philosophical subject excepting the Philosophy of Education which is built into parts of two courses, principles of education and the history of education. A brief outline of the types of courses outlined follows with the number of hours required in subjects that are the most closely related to ethics and philosophy.[3]

1. Two-year courses: for Grades I-II; III-VI; VII-VIII; and for Rural Schools;

Principles of Education.....3 hours.
Psychology.....6 hours.
Sociology.....5 hours.

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1. Ibid; page 550.
2. Ibid; pages 568-570.
3. Curricula Designed for the Professional Training of Teachers for the American Public School; Carnegie Foundation for the Advancement of Teaching; 1917.

2. Three-year courses:grades I-II;III-VI;VII-VIII:
   Principles of education.....3 hours.
   Psychology.....17 hours.
   Sociology..... 5 hours.
   Science and mathematics in upper grades;
   Principles of education.....3 hours.
   Psychology.....9 hours.
   Sociology.....5 hours.

3. Four-year courses: Rural School teachers;
   Primary teachers;
   Intermediate teachers
   History of education .....5 hours.
   Psychology.....17 hours.
   Sociology..... 5 hours.
   Grades VII-VIII.
   History of education..... 5 hours.
   Psychology.....11 hours
   Sociology..... 5 hours
   High School English and mathematics, history, and science.
   Psychology.....11 hours
   Sociology..... 5 hours
   Principles of education..... 3 hours
   History of education..... 5 hours.
4. Five-year course;administration;
   Psychology.....17 hours
   History of education.....13 hours.

Because the preliminary study was so complete, and because of the standing of the Carnegie Foundation,this outline will be of great influence in the teacher training field.This report was published quite a few years before the new interest in moral and religious training. The impetus for this latter development came out of the chaotic moral conditions following the World War. Very little criticism can be made regarding the courses which are included in the suggested list,but some can be placed against the report for the subjects left out. From the reactions of the training leaders of the National Education Association,

it would seem that they were in favor of philosophy and ethics sharing a few hours with the other professional subjects. It is quite evident that such a report, based upon the courses being offered in the schools, indicates that there are very few courses of philosophy, if any, being required in the Teacher's Colleges. The writer sincerely hopes that the growing popularity of philosophy will, in a sense, serve to supplement such reports as this, so that proper consideration will be given to the introduction of philosophy and ethics into the training curriculum in the next decade.

IV. Courses Offered and Required in Fifteen Normal Schools, Colleges, and Universities since 1870. The only way of knowing definitely just what philosophical training our teachers have had is to study the school catalogues and see what courses in philosophy are offered and required for graduation. These particular schools were chosen because of their influence upon the teacher training movement and their geographic location. Catalogues from 1870 to 1926 were studied in five year cycles. In the case of the larger Colleges and Universities, the College of Arts was used until a Department of Education came into being. When this happened, the courses in philosophy in the Arts College were still open to students in the other departments, but in every case, whatever philosophical requirement there may have been was eliminated. This is clearly seen in the years 1925-1926 when fourteen schools offered 314 courses in philosophy but only three schools required even one course for graduation.

The accompanying chart gives the whole situation at a glance. The black figures are the courses offered while the red indicate the courses required in order to obtain a degree. It was impossible to figure the courses in

Courses in Philosophy and Ethics Offered and Required.

School	70-71		75-76		80-81		85-86		90-91		95-96		1900-01		05-06		10-11		15-16		20-21		25-26	
	OFF	REQ	OFF	REQ	OFF	REQ	OFF	REQ	OFF	REQ	OFF	REQ	OFF	REQ	OFF	REQ	OFF	REQ	OFF	REQ	OFF	REQ	OFF	REQ
Bridgewater N.S.	1	1	1	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0
Colorado St. N.S.	0	0	0	0	0	0	0	0	*1	1	*1	1	*1	1	*1	1	4	0	0	0	2	0	1	0
Columbia Univ.	4	4	4	1	3	1	3	1	7	1	9	1	20	1	24	1	28	1	44	1	45	1	59	1
Cornell Univ.	4	4	3	3	3	3	3	1	9	2	21	2	28	1	30	1	30	1	36	1	37	1	42	1
Harvard Univ.	4	1	5	1	8	0	10	0	18	0	15	0	21	0	24	0	34	0	41	0	40	0	40	0
Indiana St. N.S.	2	2	—	—	*1	1	*1	1	*1	1	*1	1	0	0	0	0	2	0	4	0	—	—	0	0
Ohio State Univ.	3	3	3	3	4	4	3	3	3	3	4	4	—	—	21	0	30	0	32	0	39	0	29	0
Peabody College	2	2	3	3	1	1	1	1	2	0	2	0	3	0	2	0	5	0	—	—	—	—	3	0
Penn. St. College	4	4	3	3	4	4	2	2	2	2	3	3	5	3	3	3	5	4	5	2	10	1	17	1
U. of California	5	5	3	3	—	—	—	—	—	—	—	—	—	—	20	0	25	0	41	0	43	0	41	0
U. of Chicago	3	1	3	1	2	0	—	—	15	0	26	1	26	1	33	1	25	0	30	0	28	0	29	0
U. of Iowa	3	3	3	3	5	1	4	1	5	0	7	0	12	0	15	0	13	0	19	0	7	0	11	0
U. of Michigan	2	2	2	2	3	0	9	1	18	1	22	1	23	1	25	0	28	0	29	0	23	0	19	0
U. of Pennsylvania	3	3	5	5	5	5	6	2	6	5	5	2	6	2	8	2	17	2	22	0	—	—	—	—
U. of Wisconsin	4	4	6	6	2	2	2	2	6	0	14	0	15	0	15	0	15	0	15	0	16	0	22	0
Totals	44	39	44	35	41	22	44	15	93	16	130	16	160	10	221	9	261	8	318	4	290	3	314	3
Mean Courses	2.9	2.6	3.1	2.5	2.9	1.5	3.3	1.1	6.6	1.1	9.3	1.1	12.3	.7	14.7	.6	17.4	.5	22.7	.2	24.1	.2	22.4	.2

* Philosophy of Education.

hour units because a few schools have the quarter system with recitations every day,but especially because the schools from 1870-1900 did not give the number of hours the subject was studied each week. The University of Chicago works on a Major and Minor plan in quarter units,complicating any effort to compare their courses with other institutions. It is the writer's judgment that a major is equivalent to a three hour semester course,while a minor is a two hour course. At least,there were very courses under two hours and none over three hours. Each semester of a course if running over a whole year was counted as two courses. Most of the Departments of Education were organized in the larger State Universities from 1900 to 1910.After a few remarks about each of the fifteen schools,a general statement regarding the whole condition will be made.

1. Bridgewater Normal School,Bridgewater,Massachusetts. This is one of the oldest,if not the oldest,Normal School in the United States,established in 1839 or 1840. Common with practically all of the schools about 1870 to 1890 it required a course in Moral Science. It seems to have been a mixture of philosophy,psychology,and ethics. The catalogues did not explain the content of the courses as they do now so it is very difficult to determine just what it may have been. All courses offered were required. From 1880 until 1925 no courses in philosophy were offered. During 1925-1926 a course in Professional Ethics was introduced,evidently to teach the teachers how to react and work with each other.

2.Colorado State Normal School,Greeley,Colorado. This school was not established until 1889,but while a little late in origin,has had a great influence in the western development. From 1890 to 1905 a course in the

Philosophy of Education was required. After that year,there was no requirement in philosophy but several courses were elective.

3. Columbia University and Teacher's College,New York City. The development at Columbia and Teacher's College is no different than elsewhere. Starting with four required courses,it soon dropped to but one,while the number offered was increasing rapidly. It is one of the three schools still requiring one three-hour course in philosophy for the A.B.degree. It is surprising that more courses are not required since John Dewey's philosophy of education is at the present probably the greatest influence in the educational world. It may be that a large number of the Graduate Students elect courses in that department,since Teacher's College is very largely a Graduate School. A student in Teacher's College may take courses in any of the three or more allied schools of Columbia University. The fifty nine courses offered in philosophy include those of all the allied departments and several Theological Schools. The one course required is in the College of Arts for the A.B.degree,which however,might include a major in education.

4. Cornell University,Ithaca,New York. Here we find the same story. There were four hours offered and required in 1870-71 and three hours in 1875 to 1880. In 1885 there were three hours offered but only one required. the same requirement has continued to the present day excet for a few years when two courses were required. The number of courses increased considerably until in 1925-26 there were forty two.

5. George Peabody College for Teachers,Nashville,Tenn. This is undoubtedly the outstanding teacher training school of the south. Starting out in 1870 with the requirement of two courses,in 1890 it dropped the

requirement but has always had several courses as electives in the field.

6. Harvard University,Cambridge,Massachusetts. Harvard has always been an advocate of free,elective courses,so it is no surprise to find the one course requirement of 1870 dropped in 1880 in spite of the rather rapid development of philosophical courses. Harvard has exerted a great influence upon all the older Colleges of New England. In the rather new Department of Education,there is no course in philosophy required at the present time.

7. Indiana State Normal School,Terre Haute,Indiana. The Terre Haute school has been quite a factor in the Normal School movement in the middle West. It is the chief teacher training school in Indiana,and as such,has exerted considerable influence in the surrounding states. From 1880 to 1895 the only philosophical course offered was the Philosophy of Education. Beginning in 1910 several courses were offered each year but are only elective. For some reason or other these courses were dropped in 1925.

8. Ohio State University,Columbus,Ohio. Ohio State has made a more phenomenal growth than almost any other school in the country. While the writer was a student in an Ohio College,State was not much larger than a few of the denominational colleges. Today it has an enormous campus and a huge student body,drawing many from other states because of its high standing, It began in 1870 as most of the schools we have mentioned,with the three course offered in philosophy required for the A.B.degree. In 1905,the requirement was eliminated although the number of courses increases rapidly.

9. Pennsylvania State College,State College,Pennsylvania. This is one of the few schools that remained rather consistent so far as the courses in

philosophy were concerned. Up until 1920,only a few courses were offered year by year, but most of them were required for the A.B.degree. For seven of the twelve periods studied,every course offered from two to four,was on the required list. In 1925,it was one of the three schools requiring three hours of philosophy for graduation.

10. University of California,Berkeley,California. Philosophy was well thought of in the far West in the 70's,for we find only five courses offered and all of them on the required list. In 1875,the number dropped to three. We do not know what the development was from 1880 until 1900 since the writer was unable to locate any catalogues of this period in Boston. From 1905 on to the present,there were no required courses although the number rapidly increased to forty one.

11. University of Chicago,Chicago,Illinois. Chicago has exerted a great influence upon the educational world, possibly due to its location in the centre of our nation and the caliber of men whom they have had upon their faculty. One out of three courses were required in 1870 but the required work was eliminated in 1880 while the number of courses was increasing. They have quite a strong Department of Education but there are no requirements in philosophy at the present time.

12. University of Iowa,Iowa City,Iowa. The department of Philosophy has not made as rapid strides here as in most of the State Universities. The enlargement of the number of courses has been rather gradual with only eleven given in 1925. From 1890 there has been no requirement,although in the year previous from one to three courses had been compulsory.

13. University of Michigan,Ann Arbor,Michigan. The development here has been about the same as the other larger schools--a few courses required

in the 70's,and while the number of courses increased those required increased until in 1905 there were none required at all.

14. University of Pennsylvania,Philadelphia,Pa. It would seem that the Keystone State believed in the value of philosophy, for along with Penn State,the University required considerable philosophy until 1915.At least two courses were required for the A.B.degree until the above mentioned year. Three of the twelve periods studied show five courses were required.

15. University of Wisconsin,Madison,Wisconsin. Beginning with four courses in 1870 and six in 1875,the number offered increased while the number required became nil in 1890. The total number of courses offered in 1925 was twenty two.

V. Evident Changes in the Teacher Training Curriculum. From this study of these fifteen outstanding Normal Schools,Colleges, and Universities,we may come to certain definite conclusions as to the changes which have taken place in the course of study.

Up to 1870 and for ten or twenty years after,the courses in philosophy and psychology were in the same department. The common names for the courses offered up to 1890 or 1900 were,Mental Science or Philosophy and Moral Science and Philosophy. Evidences of Christianity was also taught in many of the schools. It would seem that the courses in Mental Science or Philosophy had the content of what was later called Psychology. It was not until the last five or ten years of the 19th century that Psychology as a term came into popular usage. About the same time,it became a separate department of instruction.

During the first ten to twenty years of our study,each school taught from

two to four courses in philosophy, all of which were required. With the advent of many new courses of study from 1890 to 1910,the number of courses in philosophy rapidly increased,but the requirement was practically lifted. The Normal Schools,however,never have offered many courses and at present,require none.

During the early years of the Normal School movement,many general cultural subjects were included in the course of study for the sake of the teacher herself. There was great emphasis upon the personal,moral character of the teacher as an influence upon the lives of the pupils whom she was to teach. As the study of educational method and technique advanced and many new studies added,the older cultural courses,including philosophy, were eliminated. Likewise,mention of the moral character of the teacher as a vital factor in efficiency and success became an item of the past. The aim of the teacher training schools was to turn out well-running teaching machines.Now there is an emphasis only upon the professional courses. Over 50% of the courses now required in the Normal Schools and Teacher's Colleges have to do with the subjects which the teachers will be expected to teach when they get out into the work.

The change in the attitude toward philosophy can be seen as we study the chart. As we study the total courses offered and required and the mean of those same years,we find an interesting story. In 1870,39 of the 44 courses offered in philosophy were required. In 1925,only 3 of the 314 courses offered were required. The fact that there are so many courses offered indicates that there are a number of students taking such courses, but it is the judgment of the writer that the students are not in the

Normal School departments or the Teacher's Colleges. This conclusion is reached from the study of the required courses in the teacher training schools which do not allow for very many elections,and the fact that philosophy,as such, is not included in the training curriculum. Practically all of the courses offered are in the Arts Departments or Graduate Schools,but open to the students of education should they desire to elect same. From the mean of 2.6 courses required in 1870,there is a consistent decline until in 1900 the mean per school is .76 and in 1925, .21.

CHAPTER IV

THE INADEQUACY OF THE PHILOSOPHICAL TRAINING OF OUR PUBLIC SCHOOL TEACHERS

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Certain conclusions are obvious from the previous chapter's study of the philosophical courses offered and required in the fifteen schools chosen.

1. A few courses were both offered and required of students of education from 1870 to about 1900. If we take for granted that teachers graduated from their schools at twenty one years of age,those who had the benefit of that work are now between forty nine and seventy nine years old. The number of teachers in our schools forty nine years of age or over are very few, if any. We can come to the conclusion,then,that the teachers of our present teachers did have some ethical and philosophical training.

2. From 1890 on to the present time,the number of philosophical and ethical courses being offered in the larger State Universities and Colleges increased quite consistently with a,likewise steady,decrease in the number of courses required. Therefore,those more mature teachers who have had their training in the Colleges of Liberal Arts or in the general courses of the State Universities may have had one or more philosophical courses during their period of training. The younger teachers who have been in the service less than fifteen years have probably had no work in philosophy. About the only possibility for their having had any such courses is in the workwhich they may have taken during the summers,toward credit for advanced degrees. It is quite certain that those teachers who have taken up their work within the last five years are without any formal ethical or philosophical training.

Our conclusion here is based upon the fact that the Normal Schools and Departments of Education in the State Universities have no requirement in the in the Department of Philosophy and offer nothing themselves.

3.This inadequate training in philosophy has two important implications. The first is that the teachers are not apt to have a very sound philosophy underlying their own conception of education. After all is said and done, we must admit that it is one's philosophy of education which will largely determine the attitude toward the children and the subjects taught in the classroom. The second implicaation has to do with our original thesis:that if philosophy and ethics is to be taught in the public schools the teachers must have had special training in that subject. We have found that a very large majority of the teachers have had no such training and are thus not equipped to teach ethical or philosophical subjects in the schools.

There are two courses open to the educational leaders of this and future generations. The first is to make one or more courses in philosophy necessary for graduation or a teacher's certificate. This would involve a complete realignment of the training curriculum and involve considerable controversy. Another possibility is to employ a supervisor of moral instruction just as our school supervisors of Music,Art,etc. This one teacher might travel from school to school teaching ethics,morality,character, ideals,such other philosophical concepts as are deemed vital.

The second possibility is,if the educational leaders realize the inadequate training of their teachers for this instruction,to turn over to the Church the moral and spiritual development of childhood and youth. Since character and morality have their foundations in religious and spiritual values,it

would seem this latter course was the most practical. It would then be the task of public educators to assist the church in every possible manner in the interest of religious education just as the church has been the mother and strongest advocate of public education.

CHAPTER V

SUMMARY

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In several centers over the country,experiments in a character building curricula are being tried. Notably among these is the course in use in the grammer grades of Boston,Massachusetts. Based upon President Hutchin's" Code of Morals published in 1917,each of the ten elements of the code are stressed month by month. A booklet is issued each month containing detailed suggestion for the teachers. The purpose of this and similar courses is to develop a wholesome attitude toward life which in its final analysis is a philosophy of life. Living in an age of specialization,educators all believe that each teacher should have special training in the subjects he or she is to teach. If such a course in character or ethics is to be built into the public school curricula the teachers must have some philosophical training in order to adequately teach it.

In order to determine the training of the public school teachers,we examined those materials available of other curricula surveys. Our best source was the catalogues of the outstanding Normal Schools,Colleges,and Universities themselves. Fifteen representative schools were chosen and their catalogues studied from 1870 to 1926 in five year cycles. In addition to this study,the proceedings of the National Education Association were studied to find out how the leaders of the teacher training movement felt in regard to courses in philosophy and ethics.

The study of the recent surveys of teacher training courses was very helpful. The survey of the courses offered in the Normal Schools of the states of Missouri and Wisconsin shows that courses in philosophy are not offered in any of their schools. A study of ninety five Teacher's Colleges

by Hall-Quest in 1920 indicates that philosophy is sixteenth in the list of subjects taught with a mean of one course per school.

The proceedings of the National Education Association project the attitude of the leaders of education regarding many phases of teacher training. There were quite a few articles relative to curriculum problems.Most of the speakers from 1870 to 1900 gave cognizance to the value of philosophy, but the later years found few references to such subjects due to their emphasis upon professional courses.

Several definite standards have been suggested for Teacher's College curricula. Among these is the report the Committee of Seventeen of the National Education Association,published in 1907. It deals very largely in terms of the principles underlying the training curriculum. It does suggest that at least one course in some phase of philosophy be required for the A.B. or the B.E.degree. The most complete suggestion comes from the Carnegie Foundation for the Advancement of Teaching.In 1917,they issued a very complete set of standards for the course of study for different grades and for various years of study.Philosophy did not enter into the suggestions at any point except in one course in the Philosophy of Education.

The catalogues yielded more definite results as we determined the number of courses in philosophy offered and required in the Normal Schools and Departments of Education of the Universities. We found practically the same condition in each school,namely,from 1870 to 1890 a few courses offered and most of them required. From 1890 on there was a rapid increase in the number of courses offered and a decline in the number of courses required until in 1925 only three schools required any philosophy and those

but one course of three hours. The chart indicates the courses offered and required year by year.

Certain definite conclusions may be reached from the study of the philosophical courses offered to our teachers in training. Those teachers who were in the training schools from 1870 to 1900 received one or more hours of philosophical instruction.While the number of courses increased over the next period the requirements decreased so the younger teachers are without any training in philosophy. This inadequate training in philosophy implies two things;first,that the teachers do not have a very sound philosophy underlying their theories of education. The second is, that if character and ethics are to be taught in the public schools the teachers must have special philosophical training.

There are two courses open to the educational leaders of this and future generations. The first is to make one or more courses in philosophy and ethics required of all those seeking teacher's certificates.In this way, each teacher would have a background which would enable them to teach character values in their classroom. The second is to give to the Church the task of training childhood and youth. Since the highest values of life have their roots in religious and spiritual values,this would seem to be the wiser course. Just as the church has sponsored education so the schools must aid the churches in giving every child in the community a religious education.

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